

# The Christian Herald.

VOL. VIII.

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No. VIII.

## Miscellany.

*For the Christian Herald.*

### THE PASTOR'S FUNERAL.

THERE are many interesting reflections attending the burial of a useful man. Thoughtless as men are on the subject of death, when they come to stand around the lifeless clay of a beloved friend or acquaintance, they then feel it to be a solemn event. And perhaps they then resolve that they will now prepare for that solemn moment; while too often the sods which cover the friend, buries also their resolutions. It is at any time interesting to follow a good man to his grave, but especially a good minister; I can well remember the impression such an occasion made upon my mind.

It was at the funeral of an aged country minister, who for half a century had been found faithful at his post, with his loins girded, and his lamp ever trimmed. Since his settlement a new generation had become matured; and among the mourning assembly, there were but few gray heads, who had ever sat under his instructions. Hence his people ever looked up to him, not only as to a shepherd to lead them to the fold of his Master, but also with the affection of children. For more than fifty years had he broken to his people the bread of life, and though they knew, by reason of age, he must ere long fall asleep, yet I know not when the event happened, that they shed one tear less for its having been expected. I silently followed the mourning procession, as they conveyed the remains of their beloved minister to the grave. It afforded a melancholy pleasure to see a goodly number of neighbouring ministers paying their last respects to their departed Brother—a weeping church, and a mourning congregation, all evincing, by expressive silence, how much they felt. Here, too, were seen a numerous class of poor, who for a long time had looked up to their Pastor for temporal as well as spiritual food, expressing their grief in audible sobbings.

But amidst this sorrowing train, my attention was peculiarly attracted by the appearance of the younger part of the congregation. These were about one hundred children who comprised the *Sabbath School* of the village. This number was about equally divided between the two sexes. They walked in front of the procession, the girls on the right and the boys on the left, each wearing some humble, though sincere badge of mourning. By the time they had arrived at the grave-yard, they had revived in their minds all the condescensions and kindnesses of their beloved Pastor, which, perhaps, no other occasion could have recalled to remembrance, and their little bosoms were filled with sorrow at the sight of the grave. They opened to the right and left, and as the venerable corpse passed between them, they showed their feelings in all the simplicity of

children. The boys took their hats from their heads, and would now and then be seen wiping a tear with the corner of their jackets, while every little girl covered her face with her white little handkerchief, and sobbed as if losing her last earthly friend.

They were silently standing around the grave, and as the speaker addressed the audience, on this solemn occasion, all were as silent as a forest, where not a breath of wind breaks its stillness; but when the minister addressed the children particularly, their sorrows found vent through their almost bursting hearts. Nor did I wonder. They were lambs, and their shepherd was no more. They could not recall to mind the time when their parents first took them by the hand and led them up to the house of God. They could not remember when their minister had often prayed for them, while they were yet infants. But they *could* remember the time when he first collected and arranged them systematically into a Sabbath School. Since the first institution of their school, they had regularly every Sabbath assembled, and every Sabbath too, had their faces been brightened by meeting their good Pastor, and their hearts were bound to his by a thousand little ties, unknown to many ministers. They were as usual arranged in classes under proper instructors. Every Sabbath they recited to their teachers their portions of Scripture, of Hymns, and of Catechism. After the recitations were over, the good Pastor would go round to each class in company with its teacher, and examine by the class-paper the recitations and conduct of each individual. He needed not to distribute tickets to excite emulation, for every scholar thought himself amply rewarded for a hard week's study, if on the Sabbath he could receive a smile of approbation from his minister—and peradventure he would also sometimes lay his aged hand on his flaxen hair, and commend him for diligence and good behaviour. The scholar who had failed to recite, or whose behaviour was improper, received but a slight rebuke from the good old man, together with a look of pity and sorrow, which seldom failed to bring tears—a punishment sufficiently severe. After passing through the school in this manner, the minister would say a few words as to the general conduct and appearance of the school. He would then read a suitable hymn, which was sung by those parents who were present, together with the children. And often would the good man weep for joy, when he sat and heard their little silver voices causing the church to reverberate with untuned notes of infant praise, and he would then lift up his tremulous voice in prayer for the lambs before him, while they knelt and mingled their aspirations with those of threescore years and ten.

Once in every three months this Sabbath School was examined, and this day was always longed for by the scholars before it arrived, for it was to them a holiday. They then assembled with their teachers, and, in the presence of their parents and the whole congregation, were examined in the studies of the preceding quarter. Their names were then individually called over, and as each arose to answer, his recitations were mentioned over, and his general conduct commended or blamed, as need be, before the whole assembly. The good clergyman then preached a sermon, usually known by the name of "the children's sermon," as it was always adapted to their situations and understandings. These quarterly meetings were usually highly gratifying to both parents and

children, and not a little to the teachers, and they were always closed with singing by the children, that beautiful little hymn, beginning,

“Once did the blessed Saviour say,  
“Let little children come,” &c.

Thus, in brief, was conducted the best Sabbath School I ever beheld. And of these scenes were the children thinking when the dirt was thrown into the grave upon their Pastor ; and their feelings were too big to be repressed.

I staid by the grave, and beheld this mourning school as they ascended the little hill which separated their homes from the grave-yard, and even as they vanished from my sight, I thought I heard their sobbings still ; and I could not but reflect, that while many of our ministers consider Sabbath Schools as almost beneath their care, the good old man who was stretched before me in everlasting rest, might have many of these dear little children as jewels in the crown of glory, which he will wear in the great day of account.

PEREGRINUS.

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OBSERVATIONS ON PRAYER FOR THE HOUSE OF ISRAEL.

(Concluded from p. 206.)

It may be expedient to offer a few reasons, why such a proposal ought to be favourably received, and generally adopted, at this particular crisis ; and I shall content myself with stating the following :—

I. “THE VERY REMARKABLE TIMES IN WHICH WE LIVE.”

Without enlarging generally on what are called the “signs of the times,” which might fill volumes on this subject, a single remark will be sufficient, if weighed in the balance of the sanctuary. It is the remark, or rather the declaration, of our Lord himself—“There shall be upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men’s hearts failing them for fear, and for looking after those things that are coming upon the earth : for the powers of heaven shall be shaken . . . . And when these things begin to come to pass, then look up, and lift up *your* heads ; for *YOUR* REDEMPTION draweth nigh.” This redemption is that of the literal Israel, from civil and spiritual bondage.

Now, it is a striking fact, that, during the late recess of Parliament, a leading member of the Upper House declared, at a public meeting in the north, that he could find no words, whereby to express his view of the present exhibition of political relations and public feeling, but the very words I have referred to, from the twenty-fifth and twenty-sixth verses of the twenty-first chapter of St. Luke ;—and, considering the civil and spiritual machinery now in exercise for the emancipation and conversion of the Jews, the latter clause is equally appropriate to the present expectations of ISRAEL. General prayer, for the special outpouring of the Spirit on the Jews, would therefore be, as that of Daniel was, in accordance with existing facts and probable events ;—*a special prayer, having a specific object*—offered under predicted circumstances, in exact accordance with the word, and instrumental in the accomplishment of the work of God ;—consonant to every Christian principle, connected with the prayer we daily offer—“Thy kingdom come :” for,



in the same chapter, and in the subsequent verse, we read, "When ye see these things come to pass, know ye that THE KINGDOM OF GOD is nigh at hand."

II. Reason, drawn from the present times, is "THE PRACTICAL PROOF THEY AFFORD OF THE INADEQUACY OF (*other*) MEANS, HOWEVER EXCELLENT, TO EFFECT ANY EXTENSIVE MELIORATION IN THE STATE OF MAN."

Considering the magnitude of the machinery employed for spiritual purposes only, it may fairly be asked, "What has been the effect produced?" Candour and truth must reply, "Very small and inadequate, in proportion." This proposal will give the solution. The machinery of man has not been brought into action, so as to give scope to the machinery of God. All profess to desire to distribute the Bible: the Jews have but lately received any supply of that indispensable instrument. All profess to desire the conversion of the Gentiles: but God has said, "THEY shall declare my glory among the Gentiles." I do not magnify the office of the Jews beyond its scriptural honour, when I assert, that *their recovery* is to be the "LIFE," and their *fulfillment* "THE RICHES OF THE WORLD;" and how can it be otherwise, if "SALVATION BE OF THE JEWS?"

God changeth neither end nor means; but "the children of this world are wiser, in their generation, than the children of light." If a merchant, seeking a substance indispensable to the bodily wants of man, was led into a vast depository thereof, with a commission, for a given time only, to separate and refine its produce, with the certainty of *an immense return* for his expenditure of time and labour, when the mine would be shut, and the material become both rare and costly—it would be *his* wisdom to labour, while opportunity lasted. And labour like his, in the mine of Scripture, would not be vain: it would find an abundant recompense in the exploring of that ancient soil, from whence the "salt of the earth" was taken. Cast out as it is, and "trodden under foot of men," there is yet a residue to be salted, which will ultimately put forth its savour, and be medicinal to a corrupted world.

III. "THE SUPINENESS OF MANY PROFESSING CHRISTIANS, IN THE PRESENT DAY, AFFORDS ANOTHER REASON FOR EXTRAORDINARY PRAYER" *on this specific object.*

We hear continually, from amiable and excellent Christians in other respects, and from Christians zealous in other collateral branches of duty—"I WANT TO BE STIRRED UP ABOUT THE JEWS." Impressed by the call of a Scriptural discourse, or elevated by the fervour of a public meeting, the heart kindles at the recall of Israel, and the prospect of its certain consequences;—the hand is hastily pledged to its service. But, on the recurrence of ordinary duties, the notions, thus imbibed, evaporate; the hands are no more uplifted; the knee is seldom bent in prayer upon the subject; and, when the hurry of spiritual dissipation is over, the Jew is scarcely admitted into the family or the closet, because he is not yet in the heart: the paramount obligation to *him* is not acknowledged *there*. When we say for ourselves, before a throne of grace, "Turn *us* again, O Lord God of Hosts; cause thy face to shine, and *we* shall be saved,"—we should remember whose prayer we take into our mouths. If we accommodate the last verse of the eightieth Psalm to our own use, let the first be presented in behalf of those, who cannot



offer in spirit a petition exclusively their own:—"Give ear, O SHEPHERD OF ISRAEL; thou, that leadeth Joseph like a flock; thou, that dwellest between the cherubims, *shine forth*. Before Ephraim, Benjamin, and Manasseh, stir up thy strength, and come—SAVE US!"

If we take up the "prayer of Habakkuk"—"O Lord, *revive thy work in the midst of the years; in the midst of the years make known; IN WRATH, REMEMBER MERCY!*" we should, at least, *remember*, that "we have obtained *mercy* through their unbelief," for whom the prayer was intended. We should observe, that he, who did march through their land in indignation, and thresh the heathen in anger, will yet go forth for the salvation of that people, of whom he hath said, "IN A LITTLE WRATH, I hid my face from thee for a moment; but with everlasting kindness will I have MERCY upon thee, saith THE LORD THY REDEEMER." (*Hab.* iii. 11, 12; *Isa.* liv. 8.)

IV. Another reason, for this general supplication for a special blessing upon the House of Israel, is, "THAT THE SCRIPTURES PREDICT A DAY, WHEN THE HOLY SPIRIT SHALL BE GIVEN IN A VERY ABUNDANT MANNER; AND THAT THIS BLESSING WILL BE PRECEDED BY EARNEST PRAYER" and SPECIAL SUPPLICATION FOR THE HOUSE OF ISRAEL.

If, in an exhortation "on the importance of *special* prayer, for a *general* outpouring of the Spirit," reference were made to the words of Joel, as a primary prediction of this abundant effluence,—"*And it shall come to pass AFTERWARD, that I will pour out my Spirit upon ALL FLESH,*"—I should feel it an obligation to truth and consistency, to consider the precedent circumstances to which AFTERWARD it is to be referred;—whether it related to events long since passed; or, to some special occurrence, yet to be expected. If I should find that it referred, perhaps exclusively, to a specific period, "THE MORNING SPREAD UPON THE MOUNTAINS;" the morning of "the day of the Lord;" the "day of vengeance;" the day, on which God will finally decide his controversy with the Gentiles, concerning their cruel treatment of the Jews; THE DAY, in which "the Lord will be jealous for *his land*, and pity *his people*; yea, the Lord will answer, and say unto *his people*, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I WILL NO MORE MAKE YOU A REPROACH AMONG THE HEATHEN:"—if I should find it previously declared, "He hath given you (THE JEWS) the former rain *moderately*; and he will cause to come down *for you* the rain, the former rain and the latter rain, in the first month; and the floors shall be full of wheat; and the fat shall overflow with wine and oil; and I will restore to you the years that the locust has eaten, the canker-worm, and the caterpillar, and the palmer-worm; my great army, which I sent among you. And *ye* shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with *you*, and *my* people shall NEVER be ashamed; and *ye* shall know that I AM IN THE MIDST OF ISRAEL, and that I am the Lord your God, and none else; and my people shall NEVER be ashamed. And it shall come to pass, AFTERWARD, that I will pour out my Spirit upon ALL FLESH:"—Here I should pause—consider what I could do;—whether *any thing could be done by man* to procure, or to accelerate, a blessing upon ALL. What is "*the most likely mode to bring down this extensive blessing on MANKIND?*" THE MODE, which is prescribed in the word of God, is, in the first instance, to be earnest in continual supplication to God for the

Jews ; to give him no rest ; and not to hold *our peace*, until he shall make Jerusalem a praise and a joy in the earth. If *she* cannot pray with the spirit and with the understanding, we should carry her, in the arms of our faith, and lay her down at the foot of the cross. The church, as the spiritual Israel of God, ought to pray without ceasing for *her*, according to the context :—" Let the priests, the ministers of the Lord, weep between the porch and the altar ; and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them ; wherefore should they say among the people, Where is their God ?" THEN will the Lord be jealous for his land, and pity his people. Then will the recovery of the Jews be life from the dead to the Gentiles ;—then will the Gentiles come to *their light*, and kings to the brightness of *their rising* ;—*then*, and not till THEN, will the *abundance of the sea* (πληρωμα των θωνων) be converted unto God.

" O let us entreat the Lord again to send a plentiful rain, to confirm his inheritance when it is weary : " but let us remember, and remind our brethren, that " Jacob is the lot of his inheritance ; " that " the Lord shall INHERIT Judah, *his portion in the holy land*, and shall choose Jerusalem AGAIN." (Zech. ii. 12.)

The following beautiful Verses were received with the preceding " Observations," and are said to be from the same pen.

## THE EFFICACY OF PRAYER

### IN THE CONCERNS OF THE CHURCH.

As Jacob wrestled with the Lord  
From eve 'till break of day,  
'Till, wounded by the piercing word,  
His sinew shrank away :  
Gen. xxxii. 24.

Thus let us strive in prayer to God  
For Jacob's scatter'd race,  
Till he restrain the chast'ning rod,  
And grant his promis'd grace.

Efore Jehovah's awful throne,  
When Daniel bent his knee,  
God sent a burning seraph down,  
And answer'd instantly.  
Dan. ix. 3. 21.

How quick the days appointed run !  
For prayer is never vain ;  
And God's eternal purpose done,  
The vision speaketh plain.

The great Archangel's trump shall blow,  
The people's Prince shall stand,  
And Michael, in the time of wo,  
Deliver Israel's land.

The dead shall hear, the earth shall quake,  
The foolish and the wise,—  
Many that sleep therein, awake,  
To shame or honour rise.

They shall in glorious brightness burn,  
As stars of heavenly ray,  
Fix'd as the firmament, who turn  
Ungodliness away.—Dan. xii. 1. 3.

The power of prayer dissolv'd the band  
Of royal Herod's chain,  
When four quaternions took their stand,  
And watch'd the door in vain.

How calm the blest Apostle's sleep !  
His slumbers, how profound !  
(How blest, whom guardian Angels  
keep !)  
Between two soldiers bound.

See ! at the shining herald's word,  
The chains fall off his hands !  
While open, of its own accord,  
The prison portal stands.—Acts xii.

Thus will the Lord's appointed day  
A sleeping world surprise ;  
While " clothed upon," in bright array,  
The dead in Christ shall rise.

" When raging waves of foaming  
shame,"  
" And wand'ring stars," appear,  
" Trees, twice dead, plucked up," pro-  
claim  
His awful advent near.

Then, ye beloved of the Lord,  
Pray—without ceasing, pray ;  
Built up in faith, believe his word,  
And hasten on the day.—*Jude.*

He will preserve your hearts from fear,  
Your feet from ev'ry fall,  
The presence of his glory near,  
For Christ is all in all.

Oh ! may the great Deliverer rise,  
Who fought at Moses' tomb ;

Loud hallelujahs rend the skies,  
And seal the dragon's doom.—*Jude 9.*

Jude, Peter, Daniel, Jacob, prove  
The power of fervent prayer ;  
And ye, Jerusalem who love,  
Oh ! make her peace your care.

Pray to the Lord with instant voice,  
His outcasts to restore !  
Ye with his remnant shall rejoice,  
When "time shall be no more !"

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*For the Christian Herald.*

### INSTITUTION

#### FOR THE INSTRUCTION OF THE DEAF AND DUMB.

THREE years have elapsed since the School was opened for teaching persons who are incapable of hearing and speaking ; and during that time, eighty-two individuals have received the benefit of instruction. Many others have sought admission—but the funds do not at present permit the Directors to receive any more pupils, without at least a partial compensation. This painful necessity to which the Directors find themselves reduced, of limiting their benevolence, emboldens them to make an appeal to the public. From the liberality heretofore manifested from this quarter, and from the bounty of the Legislature, they entertain an expectation that ample support will be afforded, and that the blessings of revealed religion, as well as the lights of knowledge, will continue to be shed upon these unfortunate members of the human family.

The Directors have heretofore unsuccessfully applied to Congress for a donation of land, whereby they might have been enabled to establish a permanent fund for their object. The application seems to have failed, from a belief that there were very few Deaf and Dumb persons in the country, and that one School was sufficient to instruct them all. It appears, however, by an estimate derived from such data as we possess, that there is one Deaf and Dumb person for every two thousand of our population, or thereabout ; that in the City of New-York the proportion is greater, there being one Deaf and Dumb person in every seventeen hundred, or nearly so.

The petitions to the Legislature of the State have ever attracted respectful attention, and produced liberal donations. But hitherto no permanent appropriations have been made, apparently because the establishment was in its infancy, and its administration not sufficiently tested by experience.

The difficulty of procuring Teachers has been surmounted. The School is conducted by instructors, who, in addition to capacity and kind dispositions, are zealously devoted to the great work of instructing their unfortunate pupils.

The embarrassment experienced from the want of a plan or system of instruction, has also been removed. A Book has been compiled, containing a series of Lessons, in a regular and progressive order. This ele-



mentary treatise is now in use, and its beneficial operation is already manifest and acknowledged. The publication of this elementary book, rendered more costly by reason of its numerous cuts, has added to the expense of the year; on which account, the small number of copies beyond the immediate supply of the School, are offered for sale, under a belief that persons of curious research into literature, and of friendly disposition toward the School, may be inclined to purchase.

To all persons at a distance, and particularly to those who reside beyond the limits of this Commonwealth, the Directors take the opportunity of stating, that the annual charge for a pay-pupil is one hundred and seventy dollars, including board, tuition, lodging, washing, and mending; the pupils furnishing their own bed, bedding and clothing. Tuition alone, is only an expense of forty dollars yearly.

The School at present contains fifty pupils, under the care of one female and two male Teachers.

The Asylum has been newly organized and improved. The sexes are separated, and accommodated in distinct houses. The males live with the Principal Teacher—the females are under the protection of the Superintendent.

That nothing might be omitted that may have a tendency to preserve order and give satisfaction, the Asylum, and more especially the female department, is visited from time to time by an inspecting Committee of Ladies. Under their direction, the girls, when not engaged in the School, are exhorted to employ themselves in needle-work, and in other occupations suited to their situation.

The School-rooms are in the New-York Institution, between the North Park and Chamber-street—where citizens, desirous of witnessing the method of instruction and the improvement of the pupils, are admitted as visitors.

Donations will be thankfully received, at the School, of any amount or description, however small.

There also a book is kept for subscriptions, either by the year or for life. The payment of three dollars annually, constitutes a member—and of thirty dollars at one time, a member for life. Persons so contributing, have the right of voting at the election of Officers and Directors, at the annual meeting in May.

They who wish further or more particular information, may receive it by applying to either of the Directors, or to the Superintendent, at the Asylum, No. 72 Chatham-street.

In behalf of the Institution for the Deaf and Dumb, in the City of New-York.

SAMUEL L. MITCHILL,  
STEPHEN ALLEN,  
CHARLES G. HAINES,  
PETER SHARPE,  
THOMAS FRANKLIN,

} Committee  
of the Directors.

New-York, June 26th, 1821.

## CITY AFFAIRS.—APPLICATION OF THE LOCAL SYSTEM.

To the Editor of the Christian Herald.

DEAR SIR,

Should the former communication on the subject of the Association formed by your advice, on the plan recommended by Dr. Chalmers, have been in any way interesting or beneficial to your readers, it will be with increased pleasure I embrace the opportunity of giving you a further account of our proceedings.

We have nearly finished our allotted district, and spend the time in revisiting. At every visit we find *something* that requires notice, either sick persons, new inhabitants, removals, &c. &c., and sometimes those who are concerned for the salvation of their souls.

As the most of the children in one district are placed in the schools, and the want of Bibles nearly supplied, we have time to speak to the people on subjects of eternal moment, to read the Scriptures to them, and, when opportunity offers, to engage in prayer with them. A case of suffering was found in one district, which ought to be made public, to show the misery that exists, and to let the perpetrators of the cruel act know they have been discovered, and the *positive determination* of the committee, should a similar instance come under their notice, to make the *names* of the parties as public as the deed.

A mulatto infant, about six months old, was found at nurse;—the woman who had the charge of it, said it had been given to her care by a lady who rode in her *own* carriage, and who regularly paid its board. The baby was taken sick; a physician was called in, who attended it, gave medicines, and ordered nourishing food for it. The child grew better; the doctor sent in his bill, amounting to \$3, on seeing which, the lady said, nothing more should be spent on the child; that it had better be dead, for it never had seen, and never would see its mother. She desired the nurse not to procure any particular kind of nourishment for it, and in a short time her *humane* plan was accomplished, and the poor little sufferer was laid in the silent grave!

Since we commenced our visits, 40 Bibles, 30 Testaments, and 471 Tracts, have been distributed. Fourteen dollars and fifteen cents have been received for Bibles, which has been paid in to the society that granted them. Three hundred and nine children and adults have been found for Sabbath and Free Schools; many sick visited and relieved. As we proceed, we are more convinced of the superiority of this plan of visiting above all others hitherto adopted in our city.

Having previously known what it was to pursue the generalizing system, and contrasting the results of our present visits with those at that time made, besides the reception of a greater number of children into our schools, many valuable ends are obtained, and many important objects accomplished, which were scarcely ever thought of in the pursuit of the old plan; and where the ideas of their importance did occur to the mind, they were dismissed, as there appeared to exist no prospect of their realization.

We can now enter the houses of the inhabitants of our district, and the parents of our Sabbath School children, and meet with the *smile of welcome*. As circumstances may require, we can with perfect free-

dom give *advice, instruction, exhortation*, or even REPROOF, and frequently opportunities offer for administering consolation to those in affliction, whether it be mental or bodily. Sometimes are our souls abundantly refreshed by meeting with one and another, who can tell us of the goodness of the Lord to them, and who rejoice in him as their salvation. These appear like salt which hath *not* lost its savour, and, scattered amongst the haunts of vice and wretchedness, seem to preserve the mass from total corruption. From the example of these persons being brought to light, the influence of the *Word of Life*, which we are permitted to disseminate, and the instructions given in our Sabbath Schools, may we not hope that, through the Divine blessing, effects may yet be produced which will not only be a subject of praise to the people of God on earth, but afford matter of rejoicing even to the angels in Heaven?

In one of our districts is a person apparently under convictions of guilt, who acknowledges his impressions to have originated from reading the Tract entitled, "The Bible the best of all books," which was given to him by one of our committees, whose visits he is very desirous should be continued, that he may converse with them on the concerns of his soul.

We feel how inadequate we are in many respects for the performance of the important work which lies before us, but we pray for strength to pursue it with fresh alacrity, delight and success, believing that we shall not labour in vain, nor spend our strength for nought.

Yours, very respectfully,

A VISITER.

August 27, 1821.

#### REVIEW.

*Farewell Letters to a few friends in Britian and America—on returning to Bengal, in 1821. By WILLIAM WARD, of Serampore. 12mo. pp. 250. New-York: E. Bliss & E. White, 1821.*

No parting gift could have been so acceptable to the numerous friends of Mr. Ward, in Britain and America, as these "Farewell Letters." They will be a *keepsake*, affectionately received and preserved, as a memorial of that love which multitudes feel towards a man, chosen to be an Apostle, beloved for his work's sake, and still more beloved for his eminent resemblance to his meek, devoted, and zealous Master. Those who have known his life and labours in India, where his character has been most tried and developed, might safely be called upon to confirm the good impressions which, as a Christian visiter, he has made upon the churches—as witnesses of his uniform care of his own personal piety, of his amiable intercourse with his brethren and with mankind, and of his steady activity in efforts to spread the gospel. Happy shall we be if, while we retain the remembrance of our absent friend, we imitate his personal excellence, and imbibe the principles and feelings which render him a consistent and faithful Missionary; if we become as truly devoted to our Master, as truly serve Him, in our proper spheres, in the great business of converting the world;—if we are enabled to give equal evidence, that we "possess the mind that was in Christ Jesus," who came "to seek and to save that which was lost;"—that we have, "as the dis-



tinguishing feature of our character, an overwhelming sense of the value of the human soul.”\*

We are exceedingly gratified in being able to announce such a work from such a hand. The author ably pleads, by arguments and facts, the cause of India, and more briefly, but powerfully, the cause of all heathen nations, of all unevangelized men. He states and urges principles, motives, and encouragements, which should prompt the followers of Christ to the grand undertaking of converting the *whole world*. As becomes his design, he has written with great simplicity : but with great energy and eloquence. A work executed with this design, by an experienced practical man, should be sought after and read by thousands and tens of thousands. We trust that its good effects will be general and deep upon the Christian world ; that a more lively zeal will be excited for India, accompanied by a more vigorous faith ; that the great duty of evangelizing the *world*, will be more deeply felt ; that the influences of the spirit will be more earnestly sought, and that the love of souls will be so excited in every reader's heart, as to render him a *Missionary in his lot*, sent of Jesus, to bring neighbour and friend to him, until every house, and every heart of Christendom belongs to Christ, and until *Christendom* is the world.

The spiritual degradation and wretchedness of the 100,000,000 inhabitants of Hindoost'han, are exhibited in the 4th, 5th, 6th, 7th, 8th, and 9th letters, with a power which surely Christian charity cannot withstand. “The philosophical system” and the “popular superstition” are alike the device and the delight of moral corruption. After showing the folly and sinfulness of the philosophic speculations, and the awful baseness of the popular idolatry, he exclaims—“How important to pour into the lap of all these millions, living without God, and without Christ, and without hope, the unsearchable riches of Christ ; to carry to them the news of life and immortality, that they may possess that hope which is an anchor to the soul both sure and steadfast, and which is the source of a purification terminating in everlasting perfection.”† And after relating the “state of female society in India,” “the cruelties connected with the Hindoo superstition,” “the impurities connected with the Hindoo superstition,” and “the concern of many of the Hindoos respecting a future state,” he thus appeals to his fellow Christians :

“And are these the living and dying circumstances of one hundred millions of beings, who are to live for ever? How can we, with the views we have of the certain consequences following a state of transgression, and of the worth of the human soul—how can we enjoy a moment's tranquillity, while such a havoc, made by sin and death, is going forward, hour by hour, in the same world as that in which we live? How can we be such infidels in reference to the threatenings against sin, or such tigers in reference to the millions who are perishing? Or has Jesus Christ given us such a class of feelings, that we have ceased to be men?

“We cultivate the cold earth, and bestow upon it unceasing labour, and always expect a crop ; but have no heart to cultivate immortal minds, capable of bearing fruit unto life eternal. We devote our sons to professions, to be qualified for which, years of initiatory application are necessary ; and yet all this preparation has nothing greater in view than the removal of some disease, or the adjustment of some difference, or the preparation of some artificial accommodation—while deathless minds, capable of a divine assimilation, are suffered to become a prey to sin now, and to plunge, without any one's listening to the noise of the fall, into endless night. We embark in speculations, which deprive us of rest, and expose us to disappoint-

\* P. 23.

† P. 59.

ment, if not disgrace, while the certainties of the kingdom of Christ have no allurements for us. Is the world to be converted by miracle or by means? If by means—by 'preaching the gospel to every creature,' and by 'teaching all nations,' then how heavy the responsibility lying upon the christian church!

"But it is said the Heathen are so far from us! What if the Saviour had made this objection, and had said, 'that world is too far from heaven, and the creatures there are too mean and too depraved; I cannot think of entering on an undertaking which will cost me so many sacrifices? What in this case would have been our condition? Is this loss of the soul a less evil, because the catastrophe happens fifteen thousand miles from our doors? Is the soul less valuable exactly in proportion to the distance at which it is placed from our chapel? Is it the distance of the heathen world, then, from us, which we plead as an excuse for our inactivity? Hear what the Apostle says: 'As much as lieth in me I am ready to preach the Gospel to you that are at Rome also:—Is it expense that intimidates us? Hear what he says further: 'I could wish myself accursed from Christ, for my brethren.' Are any prevented from encouraging the work of missions because they think the Gospel is not worth sending so far? Let such remember, that the blessings of this Gospel are called 'the unsearchable riches of Christ.' Are we thus indifferent, and that in the sight of Gethsemane, of Calvary, and of Bethany, and in the presence of Paul, because we fear that we can accomplish nothing among the heathen, by our presence, our prayers, or our property? hear the voice of him who has all power in Heaven and upon earth: 'Lo! I am with you.'"

pp. 97—99.

Who can be unmoved, while he reads of the present wretchedness and vileness, and apprehends the future wretchedness of 100,000,000 of *deathless minds*? *Deathless minds*! 100,000,000 of men to be happy or miserable forever! How many mighty cities are there without God and without hope; and towns and villages! How many millions of families who never saw a Bible—who never heard of Jesus—who never offered a single prayer to the true God—who never indulged a hope beyond the grave! Could our readers sail week after week along their coasts, or ascend their mighty rivers, landing and relanding amid the millions of the population;—could they traverse the deep interior, and every where meet the din, and parade, and madness of vile idolatry, they would catch the feelings of the author, while he dwells with awful repetition upon 100,000,000 of *deathless minds*! Was ever responsibility so awful as to be entrusted with the gospel offers for 100,000,000 of deathless minds!

It is a great consolation to reflect, that the Christian world is beginning to feel its responsibility, in regard to the Heathen at large, and especially in regard to the immense population of India. The time has come, when we look back even upon Christians of the last age with astonishment at their neglect, and see so rapid a progress in the feelings of mankind, as is likely to make our remissness an equal wonder to those who shall come after us. For this progress thus far—for all the undertakings which signalize our age, and especially for all the enterprises which bless the Peninsula of Hindoost'han, we are much indebted to the mission with which our author is connected.

How different was the state of India when Thomas advertised in the Calcutta papers for a *Christian*;—when every European on his way to India "left his religion at the Cape of Good Hope;"\*—when "infidelity and her attendant vices found in India a midnight so complete, a darkness so free from the intrusion of the unwelcome beams of the Sun of Righteousness, that they considered themselves as fairly at home."† With a desire to improve the moral state of India, Thomas returned to England just at the time when Carey, burning with the same desire, was

\* P. 161.

† P. 162.

preparing the way for the establishment of the "Baptist Missionary Society." His motto, as urged in a sermon preached in the spring of 1792, was "EXPECT GREAT THINGS—ATTEMPT GREAT THINGS." With gratitude he might now say, "through Christ strengthening us, we have accomplished great things."

The first subscription, however, was only 13*l.* 2*s.* 6*d.* It was "sufficient for present purposes," and it may be thankfully said that it was the commencement of a fund which has been *always sufficient*, for the increasing and immense demands which it has had to supply; and it may be confidently expected that it will be sufficient for still greater demands, until christianized India shall enjoy the Gospel. On June 13th, 1793, Mr. Carey and Mr. Thomas sailed for India. Mr. Fountain joined them in '96. Mr. Ward and his associates arrived at the close of '99; to which date, trials and discouragements were the portion of the Missionaries. On January 10th, 1800, Mr. Carey joined the newly arrived Missionaries at Serampore. Thus, at the commencement of the nineteenth century, they became established in their work, which has already been attended with a success unexampled in the history of many ages, and which, before the century closes, we trust will have accomplished the downfall of an idolatry unshaken by 30 centuries, and the establishment of the Redeemer's reign in the hearts of the millions of Hindoost'han.

The eleventh letter, entitled, "overwhelming difficulties in India, and all these difficulties removed;" the twelfth, "on the success of the Mission, as it respects the number and character of its converts;" the thirteenth, "on the progress of the translation;" the fourteenth, "on the success of the native schools;" the fifteenth, "on the late great moral changes in the east, and on the Serampore Mission College;" the sixteenth, "on the striking change wrought in the views and character of a converted Hindoo," contain abundant encouragement to this expectation. The array of difficulties was sufficient to appal any other than a believer "in Him who has all power both in Heaven and on earth." The changes already wrought, prove that HE is the leader of the contest in which the Missionaries are engaged; and who can doubt that a victory will be gained?

It is pleasing to observe how, in the progress of the work in India, the most sanguine expectations of the first Baptist Missionaries have been surpassed. We remember to have read some years ago, in a published letter of Dr. Marshman, their purpose to translate and publish the scriptures in all the principal languages of India, in about fifteen years; and the gratification which was expressed in the prospect, that when the Missionaries should finish their course, the fruit of their labour would not be lost, but be spread abroad through many nations, and be a lasting blessing to succeeding generations. On this principle, and with this hope, they laboured, and with a success always more than equal to their expectations.

But what hath God wrought? They entered upon the work of giving the word of God to 100,000,000 of immortal beings; hoping that they should at least leave them an enduring legacy, when they should mingle with the dust of India—with the dust of thousands of idolaters on the banks of the Hoogly. But while they still live—in the midst of their days, they not only see the rapid progress of their own translations,



but, by their indirect instrumentality, others called into the field. Missionaries of various denominations, associated as able translators and preachers of the divine word; in "Missionary stations stretching from Calcutta to Delhi, and from the southern extremity of India to Surat;"—in Ceylon and Burmah, and many of the India islands. The formerly opposing governments of India, they engaged in their favour; the European population associating in all quarters to contribute of their substance, and to unite their efforts; the native children collecting into schools organized with the design of aiding christianity, converting idolaters, going every where preaching the word; and colleges rising for the ministerial education of converted idolaters.

All this we attribute, under God, principally to the sublime plan of the Baptists. In intimate connexion with their enterprise, the attention of all Christendom has been turned to heathen India, and attracted to its moral reformation. The design of translating the Bible has been a beacon at which Christians were set to gazing all over the world; and while they looked, their eyes fastened upon the degraded, base and cruel idolatry of India, until their compassions were moved, and until multitudes resolved to devote themselves to the relief and salvation of its miserable inhabitants. Thus, while the Baptists have vigorously pursued their noble plan, and driven it onward to accomplishment, their example and exhortations have been doing something far more glorious; every day, however, rendering their own immediate plan of less and less importance. As if a single settler in the recesses of our western wilderness should attempt to unite in his own domestic establishment all the comforts and conveniences of a large and improved community—but should find long before he had completed his plan, that there had been gathering around his solitary establishment, men of all occupations and professions, so that, before he found himself prepared to administer to the wants of his family in the midst of a wilderness; before his forge, and mill, and his shop were ready, that every necessity could be supplied, and every comfort furnished by the civilized and industrious community that had been gathering around him. Or, as if a benevolent Prince of Hindoost'han, desirous of providing in abundance for the wants of his people after his death, and of long retaining the remembrance of his people as a *Maha Raj*, should spend the twenty years of his reign in constructing two or three immense reservoirs of water in distant parts of his dominions, that he might make each one a supply for a large district, but should find long before the last stone was laid, and the consecrating *muntras* pronounced, that in each province of his dominions, his chiefs, excited by his example, were constructing similar works; and that in each village smaller reservoirs were constructing; and that by the industry and activity of his subjects, the necessity which moved his compassion was getting a nearer supply, and that his own mighty reservoir would only be the delight of small districts around them.

The Baptists went alone to the moral wastes of India. The missionaries in the South had gone previously, but it does not appear that they were ever induced to project so mighty a conquest as the whole Peninsula. This project *first* filled the minds of the Baptist brethren; and this it is which renders their undertaking sublime—that they had faith

in God to put themselves to the mighty undertaking of converting 100,000,000 of deluded idolaters! They knew little of the means which God would bring on to their help. The little feeble band, relying on the efficacy of the *Divine Word*, went vigorously to their work. The result has not been precisely according to their expectation, but it has been greater than their expectation. The result is not that their translations are ready to be thrown abroad in India, but that many missionary stations now exist in India, and that Baptists, Independents, Methodists, and Churchmen, have joined together in a conflict for the Lord, in which the Baptists had faith and courage to commence single handed, and with a single weapon. The gray-headed Carey will solace his declining years, and Marshman and Ward will rejoice at the end of 21 years of labour, in seeing many come forward to the help of the Lord against the mighty. Not merely in seeing 25 translations to be left as a legacy of dying missionaries—not in seeing Serampore the fountain of the divine word, sending forth sparing streams to the remotest provinces of India; but at Calcutta, Vizagapatam, Madras, Travancore, Bombay and Surat, other fountains destined to send forth larger streams, and sooner to refresh and fertilize the moral wastes of India. They will rejoice, that while they were able only to project the circulation of their Sovereign's proclamation of forgiveness to his rebellious subjects in their numerous provinces, their example has gathered together many a band of soldiers for their King, and won many a strong hold for their King; and that in all the provinces, there are many that propagate the proclamations of mercy, and actively fight to bring the rebels to his power.

(TO BE CONTINUED.)

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#### ENGLAND.—ANNIVERSARIES IN MAY.

##### *London Hibernian Society.*

AT the City of London Tavern, Saturday, May 5th, the Right Hon. Lord Viscount LORTON, Vice-President, being called to the Chair, opened the business by stating, that this was the 15th Anniversary of an Institution which had already done great good in Ireland; and, he was persuaded, was calculated to do much more. At first it proceeded silently and unobserved; but lately it had been called into public notice, as its benefits became more conspicuous. As a native of Ireland himself, he felt the more deeply interested, and he really thought it a duty from this country to Ireland, (which was itself once the seat of learning,) to instruct the lower classes, who are still in a great degree of ignorance, which ignorance often made them perverse and refractory. His Lordship here read some extracts, lately published, on the subject of Education in Ireland, and then called on the Rev. John Morrison, of Chelsea, who read the Report.

The Report commenced with the pleasing information, that the funds of the Society, so deeply in arrears at the last Anniversary, had been happily replenished by collections, donations, and legacies, to a considerable amount. Among the former, we noticed 2,394*l.* collected in Scotland, by Mr. Stevens; 142*l.* by Mr. Dealtry at Clapham Church;

and, among the latter, a legacy, to the amount of more than 6,000*l.* stock. The Schools at present assisted by the Society, are stated at 534, and the pupils at 54,520; a much less reduction than might have been expected, from the opposition they have met with.

*London Female Penitentiary.*

The 14th Anniversary of this Institution was held on Monday, May 7, at Stationer's-hall, Ludgate-hill; W. Alers Hankey, Esq. presided. The meeting was well attended. The Report stated, that there had been about 170 applications, from May, 1820, to 31st March last; 77 of which had been received: that within the same period, 22 had been placed out in service, 30 reconciled to their friends, 14 had been dismissed for bad behaviour, or at their own request, and one had been married. The letters from some of the former inmates and their parents were read, expressive of their grateful feelings to the Committees and the Matrons, for the benefits received; and other very interesting details are contained in the Report and its valuable Appendix.

The meeting was severally addressed by Rev. L. Richmond, E. Burn, of Birmingham, T. Webster, Dr. Winter, J. Innes, J. Jackson, Rowland Hill, J. Townsend, Mr. Meganel, and by J. Haldane, Esq., and others. The average of the ages of the applicants, since the last Report, is only 17 years; the increasing usefulness of the Institution was fully established by the Report of its proceedings.

*London Itinerant Society.*

On Monday evening, the 7th of May, this Society held their 24th Annual Meeting at the City of London Tavern, when the attendance was numerous and respectable.

The Report stated some pleasing instances of the Lord's gracious sanction, of the patient and persevering efforts of his servants, in testifying of his truth among the congregations and children, in some of the villages in the neighbourhood of London; though, in others, there were rather discouraging appearances. At two or three of the villages, arrangements are expected to be made shortly, for the inhabitants to take the work into their own hands; this will enable the Committee to turn their attention to other places, which they have been long anxious to do.

The debt of the Society, it appears, exceeds 600*l.* It has partly arisen by the purchase or erection of 2 or 3 places of worship. On this head the representations of some of the speakers were powerfully made, and the friends of Christ present, attached to itinerant labours, appeared heartily disposed to unite to do their utmost by the next anniversary, in order to free the Society from its burden, and to furnish the Committee with means to warrant their attention to various calls for the services of the active agents of the Society in new stations. Several ladies pledged themselves to raise 5*l.* each among their respective friends, toward the liquidation of the Society's debt: and it is humbly hoped that the Lord will incline the hearts of many more of the female sex, who may peruse this short statement, to follow so laudable an example. The donations, new subscriptions, and collection at the doors, were nearly 60 pounds.

*Sunday School Union.*

The Annual Meeting was held at the City of London Tavern, on the morning of May the 9th, and was attended by a very numerous company to breakfast; after which, the chair was taken at 6 o'clock by W. B.



Gurney, Esq. The meeting was addressed by Rev. Joseph Ivimey, Dr. Smith, S. Curwen, J. A. Coombs, Jenkin Thomas, Sherman, Geo. Marsden, T. S. Brittan, Scott, G. Thom; and by Messrs. W. Marriott, W. F. Lloyd, G. Oflor, and J. Barfield. The cause of Sunday School Unions, and the religious instruction of the young, interested all persons present; and we trust the effects of this delightful meeting will be long exhibited in the increased and united exertions of all the friends of Christian education.

*Home Missionary Society.*

The 2d Annual Meeting of this Society was held at the City of London Tavern, on Monday evening, 14th of May; Thomas Wilson, Esq. in the chair.

Previous to the commencement of business, the great room in which the meeting was to be held was so thronged, while numbers were still advancing towards it, that it was thought expedient to open the largest room on the first floor, for the accommodation of those who could not be received above. Robert Humphrey Marten, Esq. obligingly consented to take the chair.

The Report was read in both rooms, and various resolutions were passed by the meeting, congratulating the Society on its progress, and pledging themselves to increased exertions on its behalf.

The collection, including life and annual subscriptions, amounted to about 240*l.* affording the most gratifying evidence of the lively interest which the meeting felt in the objects of the Society.

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WESTERN AFRICA.—AMERICAN COLONY.

THE Rev. E. Bacon, who went out in the *Nautilus* to Western Africa, with the free Blacks, as an Agent of the United States government, has returned with his lady to Norfolk, in the schooner *Emeline*, Captain Pennington, from Martinique. Nathaniel Peck, who went with the first colonists, came in the same vessel. They left Sierra Leone 16th June, for Barbadoes, whence they proceeded to Martinique, and sailed thence about the 15th July for Hampton Roads. Mr. Bacon returned home in consequence of the health of himself and lady being much impaired previous to their sailing; we are pleased to state, however, that they are much recovered by the voyage.

The agents had effected the purchase of a tract of land from the natives, estimated at between 30 and 40 miles square, situated on the river St. Johns, between 5 and 6 degrees north latitude, and about 300 miles distant from Sierra Leone. It is represented as remarkably healthy and fertile, lies high, and produces rice of an excellent quality, corn and all kinds of tropical grain, and fruits; the water also is very good, and the river furnishes the best fish and oysters in abundance. Coffee, cotton and tobacco, of very good quality, grow spontaneously, the first of which is sold at 4*d* to 5*d* per pound. We understand that the purchase has been effected upon the most advantageous terms, viz. for an annual supply of rum, manufactured tobacco, pipes, knives, and a few other articles, the total cost of which in this county, would not exceed \$300 per annum. Mr. Wiltberger, the other Agent for government, Rev. Mr. Andrus, agent for the Colonization Society, and Mr. and Mrs. Winn,

with all the colonists, enjoyed very good health, and no sickness of a serious nature had occurred among them from the time of their arrival until the departure of Mr. Bacon. The prospects of the colony were considered as very promising, and afford the highest gratification to the agents and colonists.

[We shall rejoice in the success of this colony, designed as it is, both by our Government and the Colonization Society, for the most benevolent purposes; but we regret to see that *Rum* has been made a part of the price of the land. There could be no necessity for the introduction of this poison among the natives in this manner. They, no doubt, would have found means to procure some of this soul-destroying draught; but the Anglo Americans should by no means have introduced it, where their aim was not merely to carry along with the free blacks the arts of civilized life, but to teach and inculcate the religion of Jesus Christ, which says, "lead us not into temptation;" and further, that "DRUNKARDS" shall not "inherit the kingdom of God."—ED.]

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#### UNITED STATES.—AMERICAN BIBLE SOCIETY.

FIFTH ANNUAL REPORT, PRESENTED MAY 10, 1821.

(Concluded from page 213.)

##### *Selling the Bible at cost, or at reduced prices.*

THE plan recommended by the Managers, of selling Bibles and Testaments at cost, or at reduced prices, where persons are able and willing to pay, has been highly approved by all the Auxiliaries from whom accounts have been received; and has been carried into effect, in many instances, with unexpected and very pleasing success. Those who needed Bibles have usually preferred to give something for them; and the process of distribution has not been impeded, if it has not been accelerated, by the measures referred to. The Auxiliaries have found their ability enlarged by it; and they have been enabled to supply more fully the necessity of those who were not possessors of the Sacred Volume, and yet could not, or would not, purchase it. For it should be distinctly understood, that the Managers were very far from designing, by the plan, to diminish the circulation of the Scriptures; they designed rather to add to it. They were satisfied that many persons would gladly become possessors of the Bible by paying the full, or a reduced price, whose feelings of independence revolted from receiving it as the gift of charity. On the plan which the Managers have recommended, the Scriptures are still freely given to the destitute, who are without means, or without disposition to pay for them; while by receiving the whole, or a part of the cost from such as are willing to pay, the funds are rendered more availing, and a degree of security is obtained, that the volume which has been purchased has been prized, preserved, and used.

In England, the benefits of this plan have become more evident, as appears from documents received during the past year. The females of other towns have imitated the example set by the Liverpool Ladies' Branch Bible Society, and succeeded in disposing of many copies of the Scriptures, and making large payments into the Treasury of the British and Foreign Bible Society. And a very large proportion of the actual

distribution of the Sacred Volume among individuals in England, is now performed by active and benevolent ladies. It is particularly suited to the characteristic patience, and kindness, and tenderness of the female sex, to carry the plan into effect. The Managers feel assured that their amiable countrywomen will not be found deficient in the pious zeal which is requisite for this labour. It is with much satisfaction that the Managers advert to the number and the efforts of the Female Auxiliary Societies and Associations; and they have rejoiced to hear that some of the ladies of two principal cities in the Union have recently engaged in the arduous, yet holy and blessed toil of endeavouring to ascertain all who are destitute of Bibles in the places of their residence, and of supplying them all by sales or by gifts. The Managers would bid them, "God speed;" and they hope that many may become their coadjutors; that the ladies in every city, and town, and village, may unite in similar labours; and that the success may be as signal as the cause is noble, and the exertions are commendable, and calculated to heighten female loveliness.

#### *Projected Publication.*

The Managers are warranted in stating, that the cause of the Bible is still very dear to a multitude of our countrymen, and that in the past year zeal in its behalf has been increased in no inconsiderable portions of our land. They would fan the flame which has been enkindled; and have therefore determined to issue a monthly half sheet, containing information relative to the Bible cause. This publication will be instead of the Quarterly Extracts heretofore published, and will be carefully distributed through the country. In this measure the Board are following in the steps of the British and Foreign Bible Society, and hope to realize benefits similar to those which have resulted from such a measure in Great Britain and on the continent of Europe. The Managers desire to see even more zeal in the work of disseminating the Scriptures, and more active efforts. The labour is not for the health, the comfort, the life, merely of the bodies of men, but for the present and the everlasting advantage of their immortal souls. The labour is not one which affords no present gladness, and which is remembered with a pang, which renders a death-bed cheerless, and plants a thorn in its pillow: but it is one which affords immediate and pure delight, and the thoughts of which will be accompanied with joy, even amidst dying agonies. The labour is not one whose event is uncertain, which may prove "like the print of the pilgrim's foot in the sand, speedily and for ever effaced by the first breath of the desert;" but the promise of a faithful God insures great and permanent good as the result. The labour is not for a man merely, nor for a nation merely, nor merely for a world; it is for the honour and glory of that God, by whom we exist, and for whose glory we were created. Verily, in such a labour, all ages and all sexes, and all who bear the name of Christians, should engage, and should be glad to devote to it their best efforts.

#### *Conclusion.*

In the conclusion of their Report, the Managers renew their unfeigned thanks to Almighty God, and congratulate their fellow members of the Society on the progress of the work of furnishing the Bible to the world. We are connected with that holy brotherhood, whose numbers are now so mighty in every christian country. We are "fellow workers with



God." In all the stupendous labours to diffuse the Bible over our land, and over all lands, we have a part. We are coadjutors in them, by our gifts, by our toils, by our prayers. And however humble may be the share of each, and however it may be unnoticed by man, it will not be forgotten by Him whose eye marks the smallest offering cast into his treasury, and in whose word it is written, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The work is not done, nor will it soon be finished. It will not be complete even when the hundreds and thousands of our now destitute fellow citizens shall be fully supplied with Bibles. It will not be complete, even when in all the realms of Christendom there shall not be a human dwelling but shall contain a copy of the Holy Scriptures. *It will not be complete, until the oracles of God shall be published in all languages, and circulated among all nations, and every family of our race shall possess the inestimable treasure, a copy of the Sacred Volume.* In a work like this, there is room for the employment of all the means which love to God and love to men shall induce Christians to bestow. In a work like this, it is an honour to be engaged; and that honour shall endure long after earth's wreaths shall have withered, and earth's blazonry shall have been forgotten. And in a work like this, they who toil may be assured of the blessing of heaven. The success with which God has already crowned it, has filled both its enemies and its friends with astonishment; and in the faithful record of God it is declared, "*The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" "*All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him.*"

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### REVIVALS OF RELIGION.

*Extract of a Letter from one of the Missionaries in the employ of the Congregational Missionary Society, last winter, to his friend in Charleston, S. C. dated*

*Torrington, July 16, 1821.*

WHEN I arrived at my father's house, I found a gentleman there waiting for me, who had heard of my arrival, to engage me to come to this place, which is about twenty miles west of my father's. You will conclude, not that I am in particular demand, but that *preaching* is in great demand, in this favoured section of our country, when I inform you, that I have had applications from three different places in this vicinity, to supply the places of superannuated ministers.

Of all the revivals that I have ever witnessed, none have so deeply interested my heart, none appear so strikingly to manifest the power of God, or the excellence of the Christian character, as that with which Farmington has been blessed. "O," I have often thought, while residing among this people, "what glorious work a revival of religion would make in this town!" The blessed effect of such a work I have now witnessed; and it is beyond any thing I could ever have had faith to pray for. The change in the moral aspect of things is astonishing. "Many who have been very far from God and righteousness," have, as we humbly hope, recently been brought nigh by the blood of his Son. Some whose moral condition once appeared hopeless, are now in their right minds, at the feet of Jesus. Many of the professed devotees of Mammon, have recently departed with all for Christ. A large class of this community have been eagerly engaged in the pursuit of riches; and their clashing interests, combined with those feelings of selfishness and pride which avarice fosters, have produced, as might be expected, quarrels among neighbours, and much hostility of feeling. The quelling of this hostile spirit was among the first visible effects of the Spirit of God. Of many, who have formerly been not even on *speaking terms*, it may now be said, as it was of the early Christians, "See how these

Christians love one another." Let any person witness the glorious effects which this work of grace has produced in Farmington, and still disapprove of a revival of religion; and it would not be difficult, I think, to decide to whose kingdom that person belonged.

*Extract of a Letter from the Rev. Dr. Bates, to a gentleman in the vicinity of Boston.*

*Middlebury College, July 20, 1821.*

DEAR SIR,—Knowing the interest you feel in the advancement of the Redeemer's kingdom, I have sat down this morning, to give you a brief statement of what will give joy and gladness to your heart. Indeed if there is joy in heaven when one sinner repenteth, well may we rejoice when souls flock unto Jesus, as doves to their windows. It is now about two months since a revival of religion commenced in College. It commenced with great power; it has, however, proceeded with stillness, but great solemnity. The work very soon spread into the village, and through the town. Nor did it stop here, but extended to the towns in the vicinity; and it still continues to spread in every direction. Already can we reckon fifteen towns, within thirty miles, in which it may be said, there is a revival of religion. In some of them the work proceeds with majesty and power, displaying most obviously the riches of sovereign grace. Though the work has so recently commenced, yet no less than fifty or sixty may be found in several of these towns, rejoicing in hope, and furnishing good evidence that their hope is founded on the Rock of Ages. The effect upon the College has been exceedingly propitious. About two thirds of our students are now decidedly pious; and several others are unusually thoughtful, and some deeply impressed. [Relig. Intel.]

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#### UNITED GENERAL PRAYER MEETING.

THE last United General Prayer Meeting was held on the 7th of August, in the Mariners' Church. The Rev. Mr. Graham, of Beaufort, S. C. presided. The exercises commenced with singing, and Mr. Graham led in prayer. The Rev. William Gray, of this city, read the 11th chapter of Isaiah, and in an appropriate address, stated, that the object for which the meeting was held was not a matter of fortuitous issue, but fully authorized by the word of God; and urged, as a matter of encouragement and strong confidence, that the faithfulness of God was pledged to hear supplications which are founded on his promises. The other exercises consisted of four prayers, between each of which, two or three verses were sung. The Rev. Mr. Frey, of this city, Mr. Goodman, of Charleston, S. C., Rev. Mr. Cross, of Bermuda, and the Rev. William S. Heyer, of this city, each addressed the Throne of Grace. The congregation was large, and composed of some from most of the denominations in the city.

The next General Prayer Meeting will be held in the MARINERS' CHURCH in Roosevelt-street, on TUESDAY NEXT, at 4 o'clock in the afternoon. Ministers who may be in the city at that time, are invited to attend.

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#### LINES TO THE MEMORY OF MRS. ELIZA PITNEY,

*Who died at Auburn, N. Y. December 7th, 1820.*

BY A LADY OF THIS CITY.

ELIZA dead! Ah, my foreboding fears!  
The sad reality has reach'd mine ears;  
Consuming sickness mark'd her as its prey,  
And death, insatiate, seiz'd the fragile clay.

But the immortal spirit, free to soar,  
Victorious gains the ever blissful shore,  
While shouting seraphs, to their bright abode  
Hail the dear purchase of a Saviour's blood.

While thus I write, fond memory backward strays,  
And retrospection points to early days,  
When dear Eliza to my heart was bound,  
As the fond ivy clasps the elm around.

The same affection glowed thro' every stage,  
As the lov'd plant attained maturer age ;  
And when her destiny in life I'd trace  
To western climes, far from her native place,

Still, still, her welfare was my fondest wish ;  
Assured of that, I felt her absence less ;—  
I fondly hop'd that we should meet once more,  
Again to greet her on my native shore.

\* Vain thought ! she's gone far higher joys to share  
Than mortals could impart, or finite minds declare:  
Be this the solace of each sorrowing breast,  
Eliza's entered that eternal rest,

Where the inhabitant no sickness sees,  
Whose walls salvation are, whose gates are praise ;  
But still endear'd to mem'ry she'll remain,  
While throbs the pulse or flows the purple vein.

Ne'er did a thought within my bosom rise,  
That she would first be summon'd to the skies,  
While I, long toiling on this mazy bourn,  
Remain awhile her grievous loss to mourn.

The lenient hand of time may sooth, in part,  
The painful feelings of a mother's heart,  
Rest of an only child, far from her fost'ring care,  
Denied one last embrace—one last adieu to hear.

Her faithful partner, sharer of her cares,  
Alternate rais'd by hope, or bow'd by fears,  
Tried all his skill, but ineffectual all,  
To prop the fabric, or prevent its fall.

Her tender offspring, may they early trace  
Their mother's footsteps in the christian race ;  
And ah ! may He, the helpless orphan's Friend,  
Their ductile youth and riper years defend.



# The Seaman's Magazine.

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They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

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## CORRESPONDENCE

OF THE SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN  
IN THE PORT OF NEW-YORK.

(Continued from p. 224.)

*From Robert Humphrey Marten, Esq. to the Secretary.*

*London, Committee Room, 9th Feb. 1821.*

SIR—I am honoured with yours of the ———, and rejoice with you in the good tidings which it brings of your Mariners' Church being well frequented by seamen, and that temporary places of worship for the use of sailors are fitted up at Boston, Philadelphia, and Charleston, S. C. The prospects of success in the great aim of our societies, viz. to promote religion among seamen, are very encouraging. That much good has been done already, and that much good is still doing, by facilitating the means whereby sailors may come to the knowledge of the truth, is very evident, in a reformation of manners. It is also very encouraging to the Committee, to see that seamen, who have found the pleasantness of knowledge, voluntarily become missionaries to their brethren, whom they invite and press to come with them, and partake of the good things to which themselves have received a welcome. As the Washington is going away immediately, I embrace these few moments to acknowledge the receipt of your favour. Had she staid longer, I should have been able to have sent to you the proceedings of a public meeting, which we have announced for Tuesday next, as per enclosed card. Mr. Wilberforce will be (as we are given to expect) at the meeting, and also the earl of Rocksavage, a young man of exemplary piety. I have invited the Chancellor of the Exchequer, but have to-day received a letter from him, excusing himself on account of his many avocations, and covering a donation of ten pounds, as a contribution to the produce of the day, and to aid the objects of our society. I enclose a copy of the address from the committee, to be read at that meeting. We have incorporated some of your good words relative to seamen, for two good reasons: first, because we could not find any which were better; and, secondly, to show that, in the cause of seamen, there is in America and Britain an identity of Christian benevolence. In a letter received yesterday from Mr. Wilberforce, he writes thus to me: "I quite rejoice in your New-York intelligence, and I do cherish the hope that these various Christian institutions on both sides of the Atlantic, will bind us together in bonds of love, which may prevent all future differences." This indeed is a consummation to be devoutly wished.

The committee are pleased to find that the Devotional Assistant meets approbation on your side the water. Your invitation of British seamen to the Mariners' Church at New-York, shall be published in the "Ark;" and the committee will be pleased if you will publicly announce in your church, that the company of American seamen will be deemed a great acquisition in the "Ark." We shall hold our anniversary in May, and you may rely that our communications to you shall be willingly made. We beg a reciprocity, and especially in prayers for prosperity.

I have the honour to be yours with the sincerest esteem.

*From the same to the same.*

*London, 12th March, 1821.*

SIR—I avail myself of the departure of a vessel for New-York to enclose a few copies of proceedings of a General Meeting, held at Freemason's Hall, on the call of the Committee of the Port of London Society. You will read, I doubt not, with pleasure the speeches of some good and eminent men, who have at heart the welfare of the souls of their fellow men, and among them that of the eternal interests

of long neglected sailors. I hope that this communication may be of use to increase animation on your side of the water. Your journals will probably give the arguments used insertion, and thus the copies will be multiplied, and the energies of Christians be increased in your several important seaports. May our several efforts be crowned with success, and while we all disavow merit, and say sincerely, we be but unprofitable servants, yet may the pleasures of conscious integrity, and the sight of abounding success, sweetly lighten our labours.

At the close of the late war, a public subscription was opened for the sailors dismissed from war ships, and for whom employ could not be immediately found in commerce. From the society to manage that subscription, and of which I had the honour to be of the Committee, a new society has sprung up, and a floating hospital (a 50 gun ship) is to be established for seamen only. To this our king gives 50 pounds annually, and many donations have been sent in. Thus, you see, that one good deed does but open the way for another. We must work while it is called to day, and with our might, for the night cometh, &c.

Our congregations continue very good on board the chapel, and we are in sanguine hope that much good will be done.

### CIRCULAR

#### *Of the British and Foreign Seaman's Friend Society and Bethel Union.*

THE following particulars have been arranged, as the Objects, the Means, and the Spirit of the Society.

**THE OBJECTS.**—To extend the christian religion, improve the morals, and promote the general good conduct of British and foreign seamen; and, in consequence of recent measures adopted at Chatham and Sheerness in the formation of Auxiliary Seaman's Friend Societies, this institution considers it desirable to promote the spiritual improvement of soldiers in every town and city where it may be found practicable.

**THE MEANS.**—First, domestic and social worship of Almighty God, by the union of a ship's crew at sea, or the collection of various captains and seamen in port under the Bethel Flag. Secondly, the distribution of Bibles and religious works, published by the most respectable Institutions for piety and morality. Thirdly, the encouragement of religious assemblies, and preaching by suitable ministers on various parts of the river Thames, particularly the Upper and Lower Pools. Fourthly, the establishment of Bethel Signal Flags, and divine worship on board of different ships in every seaport. Fifthly, a correspondence with foreign nations to promote similar establishments throughout the world. Sixthly, the extensive circulation of the "*SAILOR'S MAGAZINE*," as a suitable mode of instruction, a monthly medium of intelligence, and an interesting compilation of anecdotes and narratives from the correspondence of zealous friends to the temporal and eternal welfare of seamen. Seventhly, the providing suitable boarding-houses for sailors on their arrival from foreign voyages.

**THE SPIRIT.**—Christian philanthropy, as expressed in the Gospel, "Glory be to God in the highest; peace on earth, and good will toward men;" Christian candour, as displayed in the Apostolic benediction, "Grace be with all them who love our Lord Jesus Christ in sincerity." The sentiments to be promoted will be agreeable to the articles and homilies of the church of England, and the doctrines inculcated are, "Repentance towards God, and faith in our Lord Jesus Christ."

**ADDRESS.**—It is now generally admitted, that sailors have been a *depraved, neglected, but invaluable* class of men. The facilities of communicating religious instruction to them, and the extraordinary success which has crowned the exertions of the Christian public, have also been sufficiently demonstrated. Fully adapted to the most comprehensive usefulness in this sphere, the British and Foreign Seaman's Friend Society, cheerfully invites the pecuniary aid, and the entire co-operation of every friend to the maritime world. Vast and extensive as the globe, are the views and the schemes of this Institution. All heaven commands them to advance. From the summit of Mount Carmel they have "heard a sound of abundance of rain," and they haste to convey the report in answer to prayer; "Behold there arises a little cloud out of the sea like a man's hand." The marine world, like the land of Israel, has long lain barren and unfruitful, a desert, or as a waste howling wilderness. The recent manifestations of Almighty grace predict the most extensive blessings; the heavens appear charged with copious showers, and "the hand of the Lord is on his servants," that, like Elijah, they gird up their loins and run before the chariot of

Immanuel, shouting, "cast ye up, cast ye up, *prepare the way*, take up the stumbling block out of the way; for thus saith the High and Holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Jehovah has commenced a warfare in the rivers, and on the sea, against the world, the flesh, and the devil. He has raised "*an ensign* for the nations to assemble the outcasts, and gather together the dispersed from the four corners of the earth." With his mighty wind shall he shake his hand over the rivers; "and there shall be an highway, and it shall come to pass in that day, that the *great trumpet shall be blown, and they shall come which were ready to perish.*" Let the servants of the living God, then, "come forth to the help of the Lord, to the help of the Lord against the mighty." Let them "give glory unto the Lord, and declare his praise in the islands." Then shall British and foreign seamen realize the full accomplishment of the solemn prediction: "Sing unto the Lord a new song, and his praise from the end of the earth. *Ye that go down to the sea and the fulness of the ocean*, the isles and the inhabitants thereof. The people of the rock shall sing, they shall shout from the top of the mountains."

"His praise shall sound from shore to shore,  
Till suns shall rise to set no more."

*From the Steward of the British Packet Queensbury to the Secretary.*

*On Board His Majesty's Packet, Queensbury, }  
New-York, 1821. }*

DEAR SIR—I make bold to address these few lines to you, as a well-wisher to the Institution that has been erected for the welfare and eternal happiness of our immortal souls, and hope that it may be the means of bringing thousands to the knowledge of the Truth; and that this Institution may, through the blessings of Almighty God, cause us to turn from darkness unto light.

Our vessel has been lying here four weeks, and when an opportunity has offered, I have embraced it, and attended the Marine Church, and edified much with regard to my immortal soul. "O, may thousands yet unborn this Institution bless." May the Lord bless the labourers in the seamen's church, and may we all desire to taste of the riches of our Lord and Master, and may we delight in the services of the Most High, the Holy One of Israel. May we be the objects of his special care. Lord, thou art the same yesterday, to-day, and for ever. Our class of people has long been neglected with regard to their immortal souls, but thanks be to God, who worketh all things together for good, he has been pleased to open our eyes, and to enlighten our minds, and cause us to cry out, "Lord, what shall we do to be saved." And unto us as a people that have long sat in darkness, but now have seen a great light, we have reason to bless the Lord that we were born in a christian land, and that we enjoy that heavenly privilege of hearing the glorious declarations of the sacred records revealed unto us; and may we not only hear, but ponder them in our hearts, and "be steadfast, unmoveable, always abounding in the works of the Lord." May we trust in the infinite mercy of our Lord and Saviour Jesus Christ. We have provoked him to anger by our ingratitude and disobedience, but still he has spared us. He has not marked our iniquities, neither has he punished us according to our deserts, but has preserved us in the land of the living. Glory be to his name. Lord, do thou teach us to pray, and to call upon thy name in spirit and in truth; and do thou, if it should please thee, make us rich with the knowledge of thy truth, and may the time hasten when "all the nations of the earth shall know thee, from the least to the greatest,"—"when the whole earth shall be full of the knowledge of the Lord as the waters cover the sea." And may the Lord cause many of us to be instrumental in promoting each other's eternal welfare and happiness, through Jesus Christ our Mediator and Redeemer; and in due time prepare us for that celestial abode, eternal in the heavens. May all your prayers that are poured out before the Lord for our eternal welfare, be heard and answered, now and for evermore.—Amen.

I remain your humble, but unworthy, servant.



## THE MARINERS' CAUSE IN PHILADELPHIA.

WHILE the venerable Mr. Eastburn, Minister of the Mariners' Church in Philadelphia, was here on a visit, he furnished us with the following interesting testimonies in favour of the Mariners' cause.

*Letter to the Rev. Joseph Eastburn, from three seamen on board of the ship Jefferson, bound to St. Petersburg, Russia, dated*

*Reedy Island, March 26, 1820.*

REVEREND SIR,

With pleasure do we improve an opportunity of addressing a few lines to you ; and return our grateful thanks and acknowledgments for your past exertions and anxiety for our everlasting happiness and welfare ; and also solicit an interest in your intercessions at the Throne of Grace for our protection through a vast and trackless ocean, and our safe arrival at our destined port, and a welcome and happy return to our friends and native shore.

We have for some time been attentive hearers at the Mariners' Church, where we have often heard our manifold sins and transgressions plainly elucidated, and have seen ourselves as in a glass : we have been taught the way of light and life everlasting, and to adore and worship the God of heaven and earth, and to confide in him through all the changing vicissitudes of this uneven life, and look forward with hopes of salvation through the mediation and merits of the dear Redeemer of a lost world.

May the prayers of the church be heard and answered for our preservation, and that we may tread the paths of holiness and humility, and that we may live in the world as becomes the children of God, and become the fit subjects of the Kingdom of Heaven.

May every great and good blessing attend you, Sir, in your exertions to promote the cause of Christ ; and may you live to see the fruit of your labours, and be abundantly blest, and finally arrive at the haven of eternal rest, to shake the friendly hand, and to sing the song of Moses and the Lamb with all the children of God, and join in the rounds of eternal felicity, where happiness shall know no respite, and enjoyment no end.

We are, dear Sir, with the most sacred respect, Yours,  
JOSEPH B. DAGGET,  
JEREMIAH STOW,  
WILLIAM FARTHIN.

That the attention paid to the seamen in our city is not a thankless service, we continue to receive proofs. The following letter is from a sailor on board the brig Superior, bound for St. Petersburg, Russia, addressed to the Rev. *Joseph Eastburn*, who statedly preaches in the Mariners' Church, and who, by request, held a meeting for prayer at the writer's boarding house, on the morning of the brig's sailing.

*Newcastle, Delaware, April 13th, 1820.*

REVEREND SIR,

About to take my departure from this country, my heart is too full to leave you without manifesting some return of gratitude for the spi-

ritual care you had over me, since my last return from sea in the ship Factor, from Canton. The meeting we had and prayers at my boarding house this morning, has convinced me of the error of my ways, and remains the only object of my care. You have convinced me of the instability of all worldly actions, and to trust in none but that God who rules the winds and the waves. Happy would I be, could I but remain on shore, for nought but the pleasure of your agreeable company, and the advantage of attending at the Mariners' Meeting. But I still hope to return and associate with you again, by permission of Divine Providence. The impressions made upon my mind by you this morning it is impossible to describe; but, by the Divine Redeemer's help, I hope to turn my face from all worldly concerns. I will conclude with my best and warmest wishes and prayers for the success of your labours to establish the Mariners' Church. By the time I expect to return, I hope to see it in a flourishing condition, and an ornament to the church. As my time will not permit me to address you any longer at this time,

I remain, yours most affectionately,  
SAMUEL ROBINET.

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*Letter from the Officers of the ship Pacific, bound to the East-Indies,  
to Rev. JOSEPH EASTBURN, of Philadelphia.*

*Delaware Bay, April, 1821.*

RESPECTED FRIEND—Ere you receive this, on the blue circled ocean's bosom is our dwelling;—traversing the mighty deep; and here and there a cloud interspersed, floating on that great space—unsearchable by human eye—and the glorious heavens arrayed with myriads of visible and invisible luminaries.

How great must the *Being* of glory be! who did command the sun to pause and the moon to become as blood, and the waves of ocean to "cease, be still!" And will his sovereign goodness follow us through the mazes of distant seas? and every clime witness the songs of praise, and prayers of thanksgiving ascending from this small speck, on the centre of the great horizon. We hope the eye of all Goodness may rest upon us: and the finger of Omnipotence will point the way—the way to that port of celestial happiness, in the regions of eternal love and joy—

Where, after storms and gales are o'er,  
When foaming billows cease to roar,  
Our sails are furl'd to loose no more,  
We safely ride on Canaan's shore.

Where heavenly gales unceasing rise,  
Perfume the air and fill the skies,  
Celestial zephyrs round us blow,  
Rivers of pleasure ever flow!  
How smooth their bosom and how blest,  
The happy *Sailor* when at rest.

We do humbly hope, you will remember, in your devotions to the Almighty, our captain, officers and crew, both now, and whenever you bestow your thoughts towards us—and may the great *Creator* prosper your doings, and cause you to be the instrument of bringing the unenlightened mariner to bow the knee and ask of God his ever gracious

mercy; to whom belongs glory in heaven, and dominion and power over all things.

We remain, with the greatest respect, your ever devoted servants,

L. DOUGHTY, and } *Officers, ship*  
ABRAHAM WHARFF, } *Pacific.*

Rev. JOSEPH EASTBURN,  
*Pastor of the Mariners' Church, Philadelphia.*

☞ Mr. Eastburn has also received a letter subscribed by each individual of the crew, requesting a continued remembrance in the prayers offered in the Mariners' Church. Also an affectionate letter from the captain, remarking on the orderly conduct of his crew, and soliciting an interest in the prayers of his Christian brethren.

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## NEW-YORK BETHEL UNION.

### *Correspondence of the Board.*

It will be seen by a reference to a late number (No. 181, p. 157,) of the Seaman's Magazine, that a Bethel Flag was presented to the merchants at the island of Bermuda, for the use of the shipping of that place: we now have the pleasure of inserting the acknowledgment of the receipt of it.

*Bermuda, St. Georges, July 18, 1821.*

DEAR SIR,

It is with much pleasure we acknowledge the receipt of your kind present of a Bethel Flag, and beg to assure you that we shall use every effort, as far as circumstances will admit, to accomplish the design of your Society.

We feel deeply sensible of the need there is for something to be done for the improvement of seamen, and should we be able in any way to promote such an object, we shall not fail to communicate the same to you.

We would recommend you to the particular care of our good Lord, and pray that your every effort to promote His glory, and the good of your fellow men, may be crowned with abundant success.

We remain, Sir, your obedient servants,

R. M. HIGGS,  
JOHN J. MASTERS.

HORACE HOLDEN, Esq.  
*Secretary of the New-York Bethel Union.*

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## JOURNAL OF THE BETHEL FLAG.

*(Continued from page 158.)*

OWING to indisposition, we were unable to procure an account of the Bethel Prayer Meetings in their regular order. We are now furnished with an account of the meetings which were held subsequent to the 30th of June, a brief sketch of which we shall now lay before our readers. We would barely remark, that the expectations of the friends of the Bethel Union have been fully met by the extraordinary



success which has attended their efforts. Captains and owners are not only far more willing to give the use of their vessels than we anticipated, but many of them appear to be deeply sensible of the honour God is thus conferring upon them, and are unwilling to lose any time after the arrival of their vessels, before thanksgiving is offered up to the God of the seas, for their protection and safe arrival; and are unwilling they should depart, without imploring the Divine favour on the intended voyage.

*Tuesday, July 3.*—The Bethel Society had a meeting on board the brig Ohio, Captain Carman, at the North River. The meeting was not as well attended by seamen as those we have had on the East River, but the meeting was a good one, and by some called a very interesting meeting. The Rev. Mr. Fraser, who had often crossed the Atlantic, took a part in our exercises; and his address to seamen was so appropriate and solemn, it made a very serious impression on two that were present.

*Thursday, July 5.*—A meeting was held on board the ship Empress, Captain Sutton. The meeting was well attended by seamen. The Rev. Mr. Matthews took a part in the exercises. The audience was solemn, silent, and affected.

*Friday, July 6.*—A Bethel meeting on board the ship Magnet, Captain Ogden, was held this evening. The same in substance and usefulness, through the goodness of God, as those we have had before.

*Tuesday, July 10.*—Our meeting was held this evening on board the brig Laura Ann, Captain Bassett. The captain spared no pains to accommodate us with awnings and lights; and a delightful meeting it was—many tears were shed. The prayers and addresses were uncommonly fervent.

*Friday, July 13.*—This evening we had a Bethel meeting on board the English brig Cambria, Captain Jenkins. I cannot describe the blessed effects this meeting had on all present. After many hundreds were collected, it seemed the Lord enclosed us in on every side; he made a hedge around us, so that Satan could not come near us. The captain of the brig led in prayer, and made a beautiful exhortation. The exercises were performed principally by shipmasters. Many who were present, when leaving the wharf, said to each other, "it was good to be there."

*Thursday, July 19.*—The Bethel meeting was held on board the ship Ann Maria, Captain Watkinson. This meeting may be numbered with the rest as a good meeting. It was not so well attended as some others had been.

The journal of the meetings held on board the brig Hope and sloop Haxall, are inserted at pp. 190, 191.

*Friday, July 27.*—The Bethel meeting was held this evening on board the sloop Ann and Sarah, Captain Howard. About one hundred were present. The exercises were solemn and fervent. Captain Howard addressed all present in a language that could not be resisted. More order and silence could not be in any church in this city.

*Tuesday, August 7.*—The Bethel Society met on board the brig Belvidere, Captain Richards. It was well attended. The prayers and exhortations were many, and short, which made the meeting very interesting. Reading the tract in the "Christian Herald and Seaman's Magazine," of the Sailor Boy, Bon, excited such a feeling among the seamen that it could not pass unnoticed by any present.

*Friday, August 10.*—Our meeting on board the ship Comet, Captain Hall, this evening, was delightful beyond description. An address from one of the members of the Society to seamen exceeded any that has been made in all our meetings. I am sure this meeting will be blessed to some precious souls.

*Tuesday, Aug. 14.*—Prayer Meeting was this evening held on board the ship Mary, Capt. West, lying at Pine-street wharf, and ready to sail for Liverpool.

The attendance, the exercises, and the solemnity, were highly interesting; and on this, as on former occasions, we can of a truth say, "the good hand of our God was with us."—To be *permitted* to hold meetings on board of vessels, for the purpose of calling upon God, the common Father of us all, and to implore Him, for the sake of his Son, to remember in mercy that hitherto neglected, but useful portion of our brethren, the seamen, and to arouse their attention to the concerns of eternity, was a subject of anxious solicitude to the members of the Bethel Union. That these meetings should be undisturbed, was all that the most sanguine ventured to predict. When it was considered that seamen, notwithstanding their characteristic frankness and generosity, were from that very source frequently rash and inconsiderate; that these meetings would be held under the shades of night, and within the borders of that empire which Satan had for ages claimed as his own, the timid Christian might well be pardoned, if he felt some anxious forebodings. But it was no time to take counsel from fear. The association, consisting of Episcopalians, Methodists, Reformed Dutch, Baptists and Presbyterians, with one heart advanced to the work, and while the "*Bethel Flag*" rose, and waved toward Heaven, each heart breathed with humble but unshaken confidence, "under this Banner we advance to victory!" Events soon dissipated the apprehensions of the most timid, and crowned our endeavours with a success exceeding the most sanguine expectation.

Meetings have not only been *permitted*, but often *solicited*, by the officers and seamen on board of vessels lying in this port; who, by stretching awnings and furnishing seats, &c. have endeavoured to accommodate those who meet for worship.

The meetings have been usually numerous, and always attentive and solemn. Masters, mates, and seamen, have frequently led in the exercises of the evening. Although the entire results of these meetings will never be known, till that day when the secrets of all hearts shall be revealed, yet God has not left us altogether without a witness of his gracious presence, to encourage our hearts, and animate us in duty.

Social worship has been commenced, and as far as we can learn, been continued morning and evening on board of several vessels. Vice and immorality, and particularly profane swearing, have been discountenanced and checked; and some have been seen anxiously inquiring what they must do to be saved.

"Not unto us, not unto us, Oh Lord! but to thy great name, be all the glory, for thy mercy, and for thy truth's sake." P. H.

*Monday, August 20.*—At 8 o'clock this evening we commenced our prayer meeting on board the brig Speedy Peace, Capt. White. It was opened by singing a hymn, after which a very affectionate address was delivered by the Rev. J. Eastburn, from Philadelphia, the seaman's

friend. The decks and wharf were filled with seamen and others. Much may be said in favour of this delightful meeting. One seaman, in particular, could not leave the brig without making known his feelings to Mr. Eastburn, which was a pungent conviction of sin.

*Tuesday, Aug. 21.*—This evening the Bethel Meeting was held on board the United States 74 gun ship FRANKLIN, Commodore Stewart, lying off the Battery. A committee of the "Society for promoting the Gospel among Seamen," united with a committee of the Bethel Union, in an application to Com. S. for the use of the ship, which was cheerfully granted, and barges were provided to convey to the ship the committees, several clergymen and citizens, who, with the officers, marines and seamen attached to the Franklin, composed a congregation of nearly *eight hundred* persons. The Rev. Dr. Spring opened the meeting with prayer. The Rev. Joseph Eastburn, who preaches to the seamen in Philadelphia, delivered a short, but most appropriate discourse; and the Rev. Dr. Stoughton, of Philadelphia, closed the exercises with prayer and the benediction. The utmost decorum and solemnity prevailed throughout the exercises. Many of the seamen came up to Mr. Eastburn before he left the ship, and thanked him in affectionate terms for the "many good things he had told them."

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*For the Seaman's Magazine.*

[The following Hymn was prepared to be sung after the Sermon preached on the evening of the 21st August, by the Rev. JOSEPH EASTBURN, on board the U. S. ship Franklin, Commodore STEWART. Owing, however, to the length of the other services, singing was dispensed with.]

FROM decks of the ships of the free,  
Let songs of pure worship ascend;  
We owe all our blessings to Thee,  
Who art our Creator and Friend.

Too long we have rested in Man,  
And thoughtless our spirits, tho' brave;  
Let us trust the Omnipotent hand,  
That hath Power and Mercy to save.

AS FRANKLIN drew lightning from Heaven,  
May prayers from THE FRANKLIN arise;  
And Covenant\* blessings be given,  
Descending to us from the skies.

May the Thunder Columbia pours,  
Be such as pure Justice decrees;  
The God of the Thunder be ours,  
To give us success on the seas.

But chief may our hearts be subdu'd  
To Jesus, the Saviour we love;  
Our souls, by his Spirit renew'd,  
Secur'd in high *stations* above.

\* Hebrews, viii. 8—11. Ezekiel, xvi. 62, 63. Ezekiel, xxxvi. 25, to the end. Jeremiah, xxxi. 31—37. Psalm, lxxxix. 31—34. Isaiah, lv. 2, 3, 6, 7. Isaiah, xiv. 27, to the end. Psalm xi.



*For the Seaman's Magazine.*

## THE MARINER'S HYMN.

O BLESS'D be the Lord of the skies,  
Whose love to mankind upon earth,  
Redemption did kindly devise,  
Through Jesus', Emanuel's birth.—

A scheme to save Sailors from death,  
Poor sailors who traverse the seas,  
Let us praise *Him* with every breath,  
Who governs the waves as he please.

He hushes the storm to a calm,  
Saves sailors when toss'd to the sky—  
To the soul that is sick he gives balm—  
He's the seaman's Physician on high.

When bound in sin's prison we lay,  
He pity'd our sorrowful case,  
He ransom'd and took us away,  
Unbound us, and gave us our peace.

Come, brother Jack Tars, let us love  
This God-man, that cures sin's disease;  
Let's worship him now he's above,  
And adore him in every breeze.

May He tow our hulks to a harbour,  
And give us safe anchoring ground,  
That when we have finish'd our labour,  
Our Faith may in Heav'n be crown'd.

Philadelphia.

D. M.

## TO READERS AND CORRESPONDENTS.

"HOMO RICTUS;" and several other communications, which we have not time to notice, have been received.

We have been unavoidably obliged to delay the "Journal of the Mariners' Church," and much interesting intelligence, prepared for this number.

Complaints are frequently made, that we do not insert notices of the meetings of societies, &c. We devote a portion of the cover of our work to this object, and if the meetings of Societies are not advertised, it is because we are not furnished with the notices in due time.—(See Cover.)

## UNITED GENERAL PRAYER MEETING.

THE United General Prayer Meeting will be held in the MARINERS' CHURCH, in Roosevelt-street, on TUESDAY Afternoon, the 4th of September, at 4 o'clock.

The object of this meeting is, to unite Christians of all denominations in supplicating the Throne of Grace for an outpouring of the Holy Spirit on this city.

Ministers of the Gospel particularly, and Christians generally, are invited to attend.